

THE STELLAR



THE
NEWEST THOUGHT MAGAZINE
IN THE LINE OF PROGRESS

PRINCIPLE ARTICLES

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THE STELLAR RAY

A MAGAZINE FOR THINKERS

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HENRY CLAY HODGES, Editor and Publisher.

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The science of life, the study of the working of the divine mind in nature, of the evolving life within the changing forms, is the torch which is to throw light on the many problems of life and the invisible worlds, in search of the explanation of the visible; thus to render materialism impossible, by completing the half-truths upon which it rests, to disperse superstition by illuminating dimly seen facts of nature.

We may ask, then, what is the object of life? Few see aught but sixty or seventy years of struggle, and at the end have a little experience, generally bitter, if it has come too late to be of service. We have learned that it is better to do unto others as we would they should do unto us; that humility, love and the spirit of brotherhood are the only qualities which exist without change, throughout our years, and ere we can apply it, we have to leave. If we could only begin life with that knowledge how differently we would have faced the position..

Editorial Department

The Aura of the Human Form.

HENRY CLAY HODGES.

Concluded from Page 496, January Stellar Ray.

"Every human being is surrounded by a force, a vibration, peculiar to that individual alone, that is a luminous mist, called the aura."

Yellow Color Vibrations Indicate Love,
Orange Color Indicte Ambition
and Purple Indicates Intellectuality.

The yellow vibrations indicate love and are often a clear, beautiful color, not tinged with other colors, though naturally will be found to vary just according to the nature of the love that is manifested, being a light clear yellow and if tinged with the crimson and red vibrations of passion, which is too often mistaken for love itself. However, if the yellow is tinged with lilac or blue it indicates the love is of a higher spiritual nature which has a good feeling for all humanity, for the individual has then unfolded to that wisdom that knows all are one in the infinite life eternal. It will be observed that these colors range from the rose color up through the dark yellow into the lighter shades of yellow, mingled with the violet and light purple hues.

Orange color indicates ambition, and according to the shade shows whether it is for self or for many. If it is dark and tinged with dark brown it is an indication that the native has only his own personal interests to further, and if dark red is interblended he will be cruel, unjust, and shows a tyrannical nature that will not hesitate at anything in order to gain his ends. When orange is tinged with indigo it denotes the native is proud and haughty. However, the light shade of orange prevailing with the lighter shades of blue, purple and yellow interblended, shows an ambitious nature in position of power and authority, who has the interests of his fellowman at heart, and is able to do great good in the world. The difficulty

is that it is hard for the masses to recognize in the native one that can aid them, for the reason that the dark heavy colors are too frequently found in the aura of the majority, and the lighter colors heretofore described are too infrequent in their manifestation. It will be observed that in this aura the colors are many and varied in their expression, and it will require close application to the subject to judge of the nature as expressed by his colored aura.

The purple colors indicate intellectuality, though they will often be observed to run into the dark brown, yellow and red, which is an indication that the intellect, the mind and thought is being directed along the lower channels of life, and it should be the effort of the individual to lift up the thought, for herein lies the key to unfoldment of the soul forces within, and we see how Mercury is the messenger of the gods, for through his expression in the natal chart is the mentality controlled in a great measure. When the heavy colors predominate we know that Mercury is receiving the affliction of the malefics, and that the native is making no effort to change or rule this aspect. On the other hand, when the lighter heliotrope, lilac colors are found with the lighter shades of yellow, blue and gold, it is a sure indication that Mercury is receiving the benefic influence of other planets and that the first house is not afflicted by malefic influences.

Among the first colors described, yellow, when the shades are light, indicates that Venus is in good aspect with the luminaries or the planet Mercury, and also that the first house or ascendant is receiving the benign influence, and Mercury is strong in bringing out the good impulses of the native.

Then again, when the lighter orange and gold is observed, mingled with the lighter shades of yellow, blue, lilac, etc., it is an indication that the Sun is well placed in the figure and is receiving the benign influences from the Moon and benefits as

well as Mercury, also the first house is unafflicted and strong.

The great infinite idea is to create and bring back into itself again, and we find the will of infinity so organized that receiving all the seeds into itself from the cosmos and keeping them within itself, will make them manifest and their dissolving by chemical processes make all new again, and thus as a gardener all things that have been dissolved it taketh to itself, and gives them renewed life and power, for there is nothing to which no life is given, but creating and bringing into itself it gives all life, and is at the same time the centre of life, and in a sense its creator.

Continuing our subject concerning the auric colors as they may be found in the horoscope, when in the horoscopic figure we find Jupiter in the first house and unafflicted, or when Jupiter is in the ninth or has rule over that house, and posited in a sign of harmony, especially when in his essential dignity and in the benefic aspect with the luminaries and Mercury, there is manifested a deep feeling of veneration. It may not necessarily be of an orthodox nature or confined to a personal being though this is often the case when Mars or Saturn are in aspect, and when Jupiter is receiving no aspect from Urania or Neptune. Naturally, when the indigo colors are deep and tinged with gray brown it is a selfish motive back of the religious feelings that prompts the native to worship, and when the dark green is tinged with a leaden gray it shows deceit and hypocrisy, and the native uses his religion as a cloak to further his own schemes. These colors vary from the dark indigo to the violet and lilac and light blue, just according as the planet Jupiter is posited in the figure and the aspects it receives from the other planets. When the indigo color is tinged with dark green then the native is changeable in religious affairs and goes from one belief or faith to another. His environments will control this, depending upon those with whom he is brought in contact. This is when Jupiter and the Moon are in affliction. When the dark blue colors are clearly mingled with the violet and light purple hues, it is an indication of ingenuity, a studious inquiring nature,

very apt in learning and possessing a very high ideality, a mild reserved nature. When orange or gold is interblended it shows a strong vitality with a most humane nature, one who will do much for his fellowman without regard to position or station in life, will be a friend to the common people for he will recognize their inexperience and their needs and the necessity of showing them the light, or bringing truth where error exists, and when the luminous lilac and blue are shown, interblended with the gold, it indicates one who has unfolded to a high condition spiritually, in aspirations, unselfishness and devotion to duty. It will be seen that all these colors in the aura are subject to infinite combinations, so that to read in detail the indication of the influences is a most difficult task and requires careful study and judgment, for diversity and complexity are the chief features in material expression.

A student of life's environments and physical condition can readily perceive that it is naught but selfishness, ignorance of truth, and unbrotherliness which makes of humanity a sea of sorrow formed of the tears of mankind. The darkness of self-hood chains man to the animal plane. Altruism and self-forgetfulness reveals the divinity in man and lifts him onward to the superhuman stage, but it must be kept in mind that the birth of new ideas and nobler eras is accompanied by storm and stress, through which all should pass undismayed, secure in the knowledge that the peace and unity of the sixth sub-race await our efforts to prepare the way, and thus amid the clash of war and contention and social revolution which will be our lot to witness, we shall feel secure in the remembrance that from the storm and chaos engendered by the warring wills of men, the new life of peace, brotherhood and unity will emerge triumphant.

Springfield, Ohio, Jan. 10th, 1911.
The Astro Publishing Co.,
Detroit, Mich.

Dear Sir:

I enclose money order check for \$1.00 to pay for my subscription to the Stellar Ray from January, 1911, to January, 1912.

Your magazine is surely a very interest-

ing and instructive little book, and should be read by every thinking man and woman.

Wishing you a happy and prosperous New Year and much success in your grand and noble work, I remain,

Respectfully,

MRS. V. W.

The above letter is a fair sample of those received from our subscribers during December and January. They say that they "anticipate the arrival of Stellar Ray" that they are "in love with it" that it "helps them wonderfully" and etc., etc.

If not a subscriber please pass this copy on to another who may desire to join you in becoming a member of the Stellar Ray's large family.

The Tendency is Upward Instead of Downward.

While there are dishonest men in the medical profession, as in all other callings, it is nevertheless true that many physicians are devoting their lives to developing their profession to a high standard. There are some of the noblest heroes the world has ever known among them and it is due to the sincere and courageous ones that cures have been found for so many diseases.

It is this class of physicians and surgeons who admit that there is still room for improvement and who point out and advocate necessary reforms.

Among these, Dr. E. P. Lothrop, former president of the Academy of Medicine of Buffalo, says:

"One of the evils of the profession which must be stamped out is rebating. Local practitioners who are affiliated in practice with visiting surgeons of prominence exact a percentage of fees obtained from operations. It cannot be denied that this practice tends to lead to operations which otherwise would not be performed. One of the weakest points in hospital management is that private practitioners can take patients to the hospitals for operations and use the knife without hindrance from the management. Even if the private surgeon is seen to be incompetent, the hospital staff will not interfere because they have not the hardihood to affront what is known as 'professional ethics.'

"The commercial schools graduate men

who are notoriously incompetent, but such is not the case with such schools as Johns Hopkins, Harvard, Buffalo and other admirable institutions. State examinations would remedy the evil which exists. I believe, however, that the tendency is upward instead of downward in meeting conditions as they exist in the medical profession."

Dr. Graham Lusk of New York, one of the leading surgeons in this country, says:

"Regarding appointment to the service of a great city hospital there is room for much improvement. There should be a complete revolution in the present method. And yet the years roll by and the old traditions stand protective of the old rotten system, blinding the eyes even of the honest and sincere and placing a deadening inertia over medical progress."

Dr. James A. Rigby recently made this statement:

"Nothing whatever is done by the State in the interest of the patient in operations. Everything is left to the bona fides and professional integrity of the operator. It is notorious that many operations are performed as the result of a mistaken diagnosis."

Love.

Love in each of its multiple forms is the Grand Master who embellishes, consoles, and restores life. It radiates brightness in the darkest cloud, it preserves from despair, it lightens the heaviest task and mitigates the rudest ordeal.

It gives health to the body, nourishment to the soul, happiness to the mind, for within an atmosphere of tenderness germinate health, peace, and tranquility. It is the golden spur which provokes sublime efforts; it is the vanquisher in the rough journey of obstacles in the way of perfection and its head bears the immortal crown of victory. Those who pursue it embalm and perfume the earth; their action contends with the unhealthy emanations from the swamps of bigotry, and breaks the tottering towers that Religions—disguised as Angels of love—have erected to deceive their Adepts; on their passage the deserts are covered with flowers; icicles melt, and wounds heal up. All

the treasures of the heavens and the earth are employed by them in the service of their Lord. In their work all those labor whom they have called from all the arts, Painters, Sculptors, Poets, and Musicians, Scholars and all those smitten with the Ideal who unite in the magnificent work.—The Restitution of the Earth and Man, from *The New Reformer, Madras, India.*

Real right thinking must be based on scientifically demonstrated truths. All else

is "shifting sand." Better demonstrate right thinking yourself and not take your cure from affirmation, statements, cults, isms or the authority of dead men.

Most troubles are caused by the belief that we can somehow escape our destiny.

Man runs to and fro in his endeavor to thwart the operation of immutable law, instead of co-operating with it.

To flee from the "Dweller on the threshold" means defeat, to face it spells victory.

DR. GEORGE W. CAREY.

A Fearful Imagination

MADAME DU BOIS, Mt. Carmel, Conn.

"What man is there that is fearful and faint-hearted?"

When I was a child my Presbyterian father and mother kept constantly before me the expression, "Thou, God, seest me." If I "bumped my head" or was otherwise hurt, I was told that God was watching me and I must have done something wrong, so He made me hurt myself as a punishment. This suggestion filled my little life with fear, and reminds me at the moment of the story of a little boy who went to the wooshed after dark and his dog started to follow him. The boy impatiently drove the dog back, exclaiming, "Go in, you, it's bad enough to have God taggin' round after me all the time!"

Fear of anything in childhood is liable to lead to nervous diseases in later life. Drs. Janet, Sidis, Morton, Prince and others of equal fame are proving this through their method of hypnoidization, through which practice these diseases may be cured. If nurses, older sisters and brothers, and fathers and mothers could only realize the lifelong miseries they unwittingly inflict on their little ones, surely they would be more careful what imaginary fears they implant in the little minds. Children are bound to hear scraps of conversation not meant

for their ears which make a lasting impression on the subconscious mind. Intelligent people who have the care of children should remember this and be as careful in their conversation with others in the presence of the children as though speaking to the little ones themselves.

I have a neighbor whose little girl two years old suddenly developed a fear of the dark, probably from something she had overheard. The mother immediately gave the child the auto-suggestion to repeat: "The dark won't hurt you," and she did repeat it every night as soon as she began to notice the darkness coming on. She soon outgrew her first impression of fear of the dark that thing that sends many young children into hysterics when left alone to go to sleep without a light.

There are few people who are not subject to fear thoughts of some kind. There are many who claim that there is absolutely nothing of which to be afraid; that they are too well poised to hold such thoughts; but as (they say) every man has his price, though not always in the form of money, so every man is afraid of something, though he may not realize it.

A few weeks ago I received one of those chain-letters with which the country has

been flooded recently. This is the second one that has come to me, both different but claiming the same origin, and containing the same threat of disaster.

"An Ancient Prayer."

"Dear Lord Jesus, I implore Thee, bless all mankind, keep us from evil by Thy precious blood, and take us to dwell with Thee in eternity."

Then the letter reads: "As this prayer was written, so I give it to you. Copy it and see what will happen. It is said in Jerusalem that he who will not copy it will meet with some misfortune; but he who copies it nine days, beginning with the day he received it, will meet with great happiness on the ninth day. Send a copy each day to a friend. This must not be signed."

Needless to say, I disregarded both of the letters. No misfortune has come, to me; I do not know how much happiness I may have missed on that "ninth day!" There are those who are so filled with fear when they receive letters of that kind, that they follow instructions minutely, burden others as well as themselves with a needless expenditure of postage, stationery and time; besides filling their friends with the same fear of misfortune which has caused them to write the letters.

It might be a good thing for a "prayer" of some kind—a better one than this, however, could easily be devised!—to be sent by way of a "chain-letter" around through the country to people who work like slaves, have little recreation, poor reading matter, and few beautiful thoughts. There are many women who have little else to do and they would enjoy it. The world is full of weary souls who would appreciate it; but to add compulsion through fear of misfortune is criminal.

Fear is a poison. It is not our troubles that age us as much as the fear of them before they come. And many times we do not fear them until some one kindly(?) tells us there is cause to fear.

I have a relative who, though somewhat advanced in years, is quite well; but in each letter he writes he has some new ailment to discuss. He is afraid he will never live to see me again; that his latest complaint will carry him off; that he cannot sell his business to advantage before he

dies; that he will not live to wear out his clothes; that he will die all alone, and many other foolish fears. His fear of the future is wasting the happiness of the present. He literally "spoils the joy of life with the fear of death."

I know of no one who has reached the point of "perfect love" that "casteth out fear."

Power.

BY ORIANA.

Power—To blast thy way through life,
To leave but ruin in thy path;
To drag down what is high,
And drag the low still lower;
To turn sweet to bitter,
Innocence to guilt;
To rob the peach of its bloom,
The sun of its beneficence,
The flower of its smile;
To turn the happy place into desert,
The desert into a howling wilderness;
To make the glad weep,
And the weeping to despair;
To set thy heel, and—crush;
To climb over thy prostrate fellowmen.
And so to crush out of thine own soul
That thou hast crushed out of them.
Power—To heal the hurt of childhood,
To add fragrance to the rose,
To safeguard a maiden's laughter,
To bind a broken wing;
To break the clod for a struggling plantlet,
To dry a mother's tears;
To clasp hands with a stumbling brother,
To plant a tree for the wayfarer;
To make two kernels of corn to grow in
place of one,
To honor womanhood in all guises,
To relieve the distress of the dumb and
helpless;
To point out the good and beautiful,
To lift up the hearts of men;
To raise songs of praise and thanksgiving,
To send forth jewels from thy lips;
To leave blossoms where thy feet press,
To turn deserts into gardens,
And gardens into paradises;
To bless thy neighbor and thine own soul,
To create peace and joy;
To enter into the blessedness no man
knoweth
But he that loveth and doeth.

ORIANA.

Stellar Science Department

Were You Born in the Sign Aquarius?

HENRY CLAY HODGES.

"No sign in the zodiac equals it in interest."

If you were born between Jan. 20th and Feb. 19th, the sun was in the Zodiacial sign Aquarius. This nature is superior in sensitiveness, taste, impression and whatever pertains to the congeniality of home and its comforts.

These natives are popular, sociable, make friends readily, are broad minded, though cautious, are interested in public affairs or popular movements for the benefit of many.

They are patient, skillful, humane, intelligent, original and self-reliant, and they benefit largely through their many friends.

Those born in this sign are independent, dislike control, and require their own way in their work.

The Sun in this position is slightly unfavorable for the father; it favors the birth of sons but brings trouble with one of them. It is not favorable for vitality or longevity unless contradicted by aspects or mundane position.

The sign Aquarius is in reality a thought center and the native's restless mind is ever at work. "Though the son of Aquarius may be sojourning in a far country, satiated with the *husks* of eternal knowledge, wearied with the deceitful light of illusion, he uplifts his eyes and catches a gleam from the star of wisdom. It is then his soul awakens his fetters fall, the prison door opens; the captive is 'free' and where there was weakness now there is strength."

One may know an Aquarius native for years and never surmise the depth of feeling that is within his breast or the altitudes to which his aspirations ascend.

These natives should choose for their occupation either literary pursuits, mechanical, or governmental positions.

The different polarizations of the moon modify the sun's influence somewhat and the sign rising at the moment of birth possesses a certain influence to produce a particular form of body and peculiar mental affections and as there is a sign rising every four minutes of time it is necessary to know the time and place of birth in order to determine the influences dominant at the birth of the native.

For example, if the sign Aries was rising it would tend to middle stature, thin face, dark hair and complexion and a combative disposition, angry as the Ram.

If Taurus was rising the disposition would be slow to anger, patient and enduring, but when angry, violent as the bull. The figure well set and the face full.

Leo would give a bold heart, cautious disposition, a firm step and strong countenance, well set body, square shoulders, bushy hair, inclined to curl, large eyes, quick sighted, ruddy complexion.

While, if Cancer were rising, there would be timidity and a weak constitution, rather pale complexion and small features.

The sign Aquarius rising at birth gives a gentle, benevolent disposition, very fond of the water; gives a stout comely person strong appearance, clear, delicate complexion, sandy or darkish hair; gives more beauty than any of the signs except Libra.

However, these descriptions rarely apply exactly as the disposition is ruled chiefly by the Moon and Mercury, besides the mind is influenced by every planet which casts an aspect to the Ascendant and by any planet rising therein, so that if the last three degrees of a sign be on the cusp or beginning of the first house, part of the next sign must necessarily be in the Ascendant and the native will partake of both influences.

Horoscope Blanks and price lists sent

upon application to the Stellar Science Dept., Stellar Ray, Detroit, Mich.

The Chemistry of the Cosmos.

January 20th to February 19th.

BY DR. GEORGE W. CAREY,

Teacher of Biochemistry.

Those born between the dates January 20th and February 19th are doubly blessed, and babies to be born during that period for many years to come will be favored of the gods.

The Solar System has entered the "Sign of the Son of Man," Aquarius, where it will remain for over 2,000 years. According to planetary revolutions the Sun passes through Aquarius once every solar year; thus we have the double influence of Aquarius vibration from January 20th to February 19th.

Air contains 78 per cent of nitrogen gas, believed by scientists to be mineral in ultimate potency. Minerals are formed by the precipitation of nitrogen gas. Differentiation is attained by the proportion of oxygen and aqueous vapor (hydrogen) that unites with nitrogen.

A combination of sodium and chlorine forms the mineral known as common salt. This mineral absorbs water. The circulation or distribution of water in the human organism is due to the chemical action of the molecules of sodium chloride.

Crude soda cannot be taken up by mucous membrane absorbents and carried into the circulation. The sodium molecules found in blood have been received from vegetable tissue which drew these salts from the soil in high potency. The mineral, or cell-salts, can also be prepared (and are prepared) in biochemic or homeopathic potency as fine as the trituration of Nature's laboratory in the physiology of plant growth, and then thoroughly mixed with sugar of milk and pressed into tablets ready to be taken internally to supply deficiencies in the human organism. A lack of the proper amount of these basic mineral salts (twelve in number) are the cause of all so-called disease.

Common table salt does not enter the blood, being too coarse to enter the delicate tubes of mucous membrane absorbents, but

this salt does distribute water along the intestinal tract.

Aquarius is known in astrological symbol as "The Water Bearer." Sodium chloride, known also as *natrum muriaticum*, is also a bearer of water, and chemically corresponds with the zodiacal angle of Aquarius.

The term angle, or *angel*, of the Sun may also be used, for the position of the Sun at birth largely controls the vibration of blood.

So, then, we have sodium chloride as the "birth salt" of Aquarius people.

The governing planets are Saturn and Uranus; the gems are sapphire, opal and turquoise; the astral colors are blue, pink and nile green. Aquarius is an air sign.

In Bible alchemy, Aquarius represents Dan, the fifth son of Jacob, and means "judgment," or "he that judges." In the symbolism of the New Testament, Aquarius corresponds with the disciple James.

Pasadena, Cal.

The Outlook for February, 1911.

By FREDERICK WHITE,

President National Astrological Society of the United States, also Editor of the *Adept*, Crystal Bay, Minn.

The New Moon for February, 1911, occurs on the 30th of January at 3:44 a. m. and the Full of the Moon on the 13th of February at 4:37 a. m., Chicago standard time, or one hour earlier for New York time.

At the time of the New Moon, the Sun is 9° in the sign Aquarius applying to a square aspect of the planet Jupiter; this is one of the strong aspects and indicates considerable activity in all conditions, is a mixture of good and what may not be as good. It indicates quite frosty and sharp weather in localities where such is customary. Jupiter generally causes clear weather. Business will be more active but changeable, very active off and on, many days when it is quiet, but suddenly changing to activity again immediately. The speculative markets quite active, having considerable strength, though not steady, and not safe for the small speculator to get interested in unless with plenty of capital.

to protect himself. The people and small merchants inclined to be extravagant, and going to larger expense than usual. It is not a good month for making investments of importance or starting radical changes. The first six days of February will be quite deceiving, Mercury being in aspect to Neptune, indicating some quite important schemes on hand between the big moneyed interests of the country.

The Days for February, 1911.

February 1st is a quiet day, no important aspects. Is generally favorable.

2d is favorable for regular affairs, unfavorable for investing large amounts.

3d is a somewhat quiet day, generally good for every day affairs.

4th. Moon is strongly aspected to Uranus; is changeable, deceiving; be careful.

5th. Moon in close aspect to Saturn; unfavorable for taking chances.

6th. Moon square to Sun; cold and not generally fortunate for risks.

7th. No close aspects; is generally good but quiet.

8th. Moon trine with Sun; a very good day; active; push affairs.

9th. Good aspect of Moon and Saturn is generally good, but quiet, dull.

10th. Very good aspect of Moon to Jupiter; is active and fortunate.

11th. Bad aspect of Saturn and Moon; deceiving, uncertain; be careful.

12th. Moon strongly aspected to Jupiter; is good for Sunday affairs.

13th. Full Moon; unfavorable for risks, changes, etc.

14th. Good aspect of Moon and Jupiter; is generally good and active.

15th. Moon good aspect to Uranus; is generally favorable; buy.

16th. No close aspects; is quiet, uncertain.

17th. Bad aspects of Neptune and Uranus; is deceiving, uncertain.

18th. Bad aspect of Saturn and Moon 11 a. m.; deceiving, uncertain.

19th. Good aspect of Moon and Jupiter at noon; is very good.

20th. Good aspect of Moon and Uranus; favorable for general affairs; buy.

21st. Good aspect of Moon and Mercury; favors general affairs.

22d. A strong aspect of Moon and Venus; generally good, but avoid extravagance.

23d. Good aspect of Sun and Moon at 4 p. m.; is generally very good; buy.

24th. Good aspect of Jupiter and Moon at 1 p. m.; push affairs, ask favors.

25th. Bad aspect of Uranus and Moon 2 p. m.; be careful, avoid risks.

26th. Strong aspect of Jupiter which favors Sunday affairs.

27th. No close aspects; is a quiet day; may be generally good.

28th. New Moon 7 p. m.; is uncertain; be a little careful.

Best Days to Plant in February, 1911.

Plant roots, and such as grow mostly underground on the 1st and 2d; potatoes and all vegetables on the 5th or 6th, or any crops on the 10th and 11th of the month; vines or such as are above ground, on the 16th or 17th; roots, potatoes, etc., on the 19th or 20th or the 28th. The Moon should be in a Fruitful sign when you plant to get the best results. The cardinal signs are best for grass, vines, etc., but these will thrive if planted with Moon in Taurus, Cancer, Scorpio or Pisces.

You may have an excellent crop if you plant your seed at "any old time" if the season is good, but if you wish to raise seed and wish continued good crops, you will find the difference by taking the best days. Some of these wise farmers who plant in the Earth and not in the Moon went to seed long ago.

FREDERICK WHITE.

Omnia Vincit Veritas.

A world-wide effort to restore Astrology.

Founded—Time immemorial.

Incorporated—September 14, 1909.

As the time has arrived for a world-wide effort to restore the Divine Science of Astrology to its pristine purity, bring its usefulness before the mass and force recognition from the scientific and learned classes, all those interested or willing to assist, can aid us in establishing a Universal Brotherhood without distinction of race, creed or sex.

It is the intention of the National Astrological Society to study and explain all

the ancient religions, philosophies and sciences, advocate peace on earth, investigate the laws of Nature and develop the Divine powers, latent in humanity.

To do this the National Astrological Society intends to establish temples and colleges of astrology wherever possible, with free libraries and lectures as soon as possible for the benefit of all.

All can help! What will you do?

Loti.

BY DOLF WYLLARDE.

Loti lies in his hammock, swinging—swinging—swinging—

It stretches from end to end of the heavens, and there he swings all day.

But at night he sleeps in the hammock, and

then it is fixed and steady.
And White Men see it across the heavens
and call it the Milky Way!

Loti lies in his hammock, and he is the God
of the children;

The mother who longs for the lips at
breast, it is to him she must pray.

The little stars run through his fingers, the
souls of the upborn children,

But a falling star is a new-born babe,
come down on the earth to stay!

Loti laughs in his hammock—the White
Men call him the Galaxy—

Loti, beloved of Winya, the God of the
night and day.

But the little dark Indian children, they
know it is Loti's hammock,

And if they are good he will call them
back, to swing in the Milky Way!

The Art of Breathing

By E. CARRINGTON.

(SPECIALIST FOR REMEDIAL EXERCISES.)

"The Art of Breathing" is from the pen of an able specialist who contributes to *The Health Record* (published in London, Eng.) and should be read by all who desire better health and broader capabilities. In addition to the benefits described by the writer of the following article, correct breathing will awaken unused brain cells. This may result in the development of dormant faculties not known to exist. Latent talents are often discovered, adding purpose and inspiration to the whole life as well as physical health.—Editor.

After considerable experience with patients of neurasthenic tendencies I am able to state as an ascertained fact that the nervous system is dependent upon the respiratory function to a degree hitherto unsuspected. Breathing is the most important of all the functions of the body, because all the other functions depend upon

it. Correct breathing and efficient control are the golden key to psycho-physical development, for air is essential to life, and to breathe is to live. Man can exist without food for a long period, but cannot live without air for any length of time. Oxygen a gas essential to every nerve cell and tissue of the human body, is inhaled, and carbonic acid gas (which is highly poisonous) is generated during respiration.

Man, as a rule, does not breathe with sufficient depth, and consequently the lungs are filled with more or less deleterious matter, which is never entirely eliminated and as a result the lungs fail fully to complete their proper function. Instruction in breathing should be compulsorily taught in all schools by competent persons. Up to the present the teaching has been sadly neglected. Instruction in breathing is essential to the welfare of the individual

and is especially beneficial to children and young adults, for if a bad habit is accentuated by ill-advised movements the early results leave a more or less permanent disability, and the future general health sufferers.

The mechanism of respiration is complicated, and comprises alternate expansion and contraction of the lungs and chest. In inspiration the chest is enlarged by means of certain muscles, and so the air naturally rushes in and expands the lungs, which thus, from their elasticity, aided by the muscles, contract and give rise to expiration.

The lungs are never completely emptied. In normal respiration the tidal air, as it is called, amounts to about 20 to 30 cubic inches, and this is in ordinary breathing. After a deep breath an extra 100 cubic inches is inspired, called complementary air, and after a usual expiration about 200 cubic inches remain in the lungs, half that quantity being called supplemental and the other half residual air.

In order to further increase the capacity of the chest the diaphragm, a musculo tendinous partition separating the chest from the abdomen, and shaped convex above and concave below, is brought into play. The importance of the action of this muscle cannot be over-estimated, as in forced and deep breathing the movement of the diaphragm acts as internal massage to the visceral organs, and so the diaphragm intercostal and abdominal muscles are strengthened, the lungs widened and deepened, the oxygenization of the blood increased, and the circulation regulated.

The psychical effects of deep relaxed and rhythmical breathing are to steady the nerves, aid the natural functions, and improve the general health. Indirectly they help to form character, give self-control, and increase the power of will. Respirations should be taken through the nostrils with the mouth closed, at stated intervals, for it is well known that open-mouthed persons have feeble constitutions.

The ancient philosophers fully recognized the psychical value of deep breathing, and carried it out in their practice and by their teachings. Primitive races and animals all breathe through the nostrils. The former are conspicuous for their length of

life when not corrupted by western civilization and western habit. Unfortunately, at the present day and among civilized nations mouth breathing has become a perverse and pernicious habit, and to its constant practice much illness and many diseases have been largely traced. Mouth breathing injures the teeth, dries the tongue, admits cold currents of air direct to the lungs, and favors colds; allows dust and all germs to enter the throat and lungs, and (though this is a matter of trivial consequence) induces night snoring. The nostrils, on the other hand, from their formation have narrow winding passages, which warm and moisten the air before entering the lungs. The ciliated epithelium of the respiratory tract act as an efficient filter and a natural respirator, retaining all dirt, filth, and germs, and is a prevention against many diseases of the throat.

Before beginning a course of lung gymnastics it should be noticed whether deep respirations can be freely taken through the nostrils, and that the passages are free from obstruction.

To keep the nostrils clear and free it is recommended to syringe them night and morning with a solution of equal parts of borax, bicarbonate of soda, and common salt—a teaspoonful dissolved in half a tumbler of warm (not cold) sterilized water. Should there still be a difficulty in getting a free passage, a pair of nostril dilators should be worn whilst performing the exercises; they are fixed in the lower part of the nostril and do not cause any inconvenience.

It is only by constant practice and perseverance that great perfection in the art of breathing can be attained, but even after one week's systematic training a decided improvement in health will be noticed. By frequent repetition it will be found possible to breathe from any part of the thorax by the mere concentration of will, and without any apparent twisting or distortion of the body.

Every opportunity should be taken to practice deep breathing in the open air. In the morning on rising the window should be opened and deep draughts of fresh air inhaled before proceeding with the exercises or the toilet. The pupil must not be discouraged by slight giddiness or other

difficulties, as the final result will amply repay him for all the time and trouble given. He will experience a marvelously vitalizing effect on his nervous system, the lungs will be strengthened against bronchial troubles, the digestion will be assisted; and there will be an enhanced feeling of exhilaration, buoyancy, and vigor, and an increased safeguard against contracting disease.—*Herald of Health, December, 1910.*

A Dreamer Yet.

VERNE DEWITT ROWELL.

I was ever a dreamer, and now
When the dreams of my childhood come true,
I cannot stay from my dreaming;
I must dream yet of the blue,
Free worlds of ether that lie,
Distant afar from today,
Waiting a dim in the future,
Luring me further away.

Psychic Research

The following incidents are from the Journal of the American Society for Psychical Research, Vol. IV., No. 12, issued December, 1910.

All communications to the Society of Psychical Research should be addressed to Dr. James H. Hyslop, 519 West 149th street, New York City.

Miscellaneous Experiences

(Received by Dr. Hyslop Jan. 31st, 1907.)

My mother, in her early married life, experienced mediumistic powers in family circles, or with intimate friends. I know nothing of it except from her and my father's lips. They hardly knew what to make of it, and with a growing family, concluded that their first duty lay to their children, and so my mother abandoned the efforts. She was a fine personator of unknown deceased persons; and in an apparently conscious state. She is not willing to have her name used, and does not want the matter made public. She is not willing to have any testimony gathered from others. She is unusually retiring and sensitive about it. She did automatic writing with planchette, but mostly with pencil in hand. Various names were signed and different styles were used. She would sing unknown songs and write poetry. A group of four or five controls existed, one represented to be a minister (Rev. C.), the principal, whose "ideas were very different from his in life." A great deal was written and saved for several years, but has unfortunately all been destroyed.

When she decided to quit she told the controls of her decision and asked them

to leave her. They begged her to continue, but said if it was her desire they would leave her forever. Such was the ending. I had always had a strong prejudice against her trying any such experiments, getting quite a fright from my single observation of her control in my childhood for a brief moment. Perhaps under present views I will some time get her to try another development, for I believe that great power of some kind is still inherent with her. I am inclined to think that under such management she would have developed more wonderful and diverse powers than Mrs. Piper.

In childhood she played with three other little girls, one of whom seemed to be a medium. They were playing "medium" and took a table into a field. They got the most terrific raps, which only made them cry for louder raps. The parents of this child put a stop to the whole matter. I should mention that the purported mother of my mother advised that mediumship be given up or it would kill her. With all her experiences she never saw but one apparition which I will now relate.

My youngest sister was sick nearly eighteen months, finally dying in May, 1902. My mother grieved terribly and was much broken down from the long strain,

but finally improved. In the summer of 1905, one night she waked and could not sleep again. She felt impelled to write and sat down and wrote what purported to be a letter from my sister. It told of meeting certain ones, a pupil, and so on, and that uncle—had helped her to "get here." It also said, "You want to see me very bad and just as I used to look. I will show myself to you soon, when you are not expecting it, and you will not be frightened." My mother then went to a drawer and took things out. She found a photograph in a frame, which a friend had given to my sister. Taking out the photograph she found in the frame, an unknown photograph of my sister, that is unknown as to place. She then soon went to sleep again.

A few weeks later, one beautiful summer afternoon, she went to the cemetery. She sat in a chair near the grave a few feet from a large oak tree. She was looking to the west at the beautiful landscape, in a peaceful indifferent way. She heard a slight rustling noise behind her, which caused her to look around. There, leaning from behind the tree, was my sister smiling at her, and looking her best. The appearance was so lifelike and natural that my mother said she actually forgot the girl was dead. It soon disappeared. There was no one in the cemetery at that hour. There was no one in the town who looked like my sister. I sent this account to Dr. Hodgson, December, 1905. I do not know whether they kept it or whether it was returned to me and destroyed. I wonder, if an hallucination (pure) why it did not appear in front of my mother the way she was already looking.

A Symbolic Dream.

When I was about ten years of age, about 1872, we were living on North Columbus street, Lancaster, Ohio. One night there I had a dream which I have always remembered. It seemed dark and gloomy and I had a feeling of awe. It seemed as if I could see over the entire town, yet I saw no persons. At many different places flames were coming up out of the ground. In what was then a great field in the northeastern part of the town, an immense

blaze was coming up from the earth. At the northern edge of the town is a high and beautiful bluff with a flat top, and known as Mt. Pleasant. In my dream a great blaze was burning on the top of this hill. Some years after this an old druggist in the town formed the opinion that natural gas underlaid that region. In time he succeeded in getting other persons interested and a well was drilled, striking gas about 1887. Other wells were soon drilled, and it was found that the whole town was underlaid with natural gas. If a well had been drilled under the very room in which I dreamed, a heavy pressure would have been struck, as it was within 600 feet of an enormous well. In the field where I saw the great blaze, one of the largest wells was found, and several others in that same section. The gas belt extends eastward from the town. For a time gas was burned in a very prodigal manner. Arches and torches were put up, engines were run with gas leaks in pipes and ground blazed up and a pipe was laid into a pool of water and the escaping gas was set on fire, so that the flames came from the boiling water. Not only did flames come up out of the ground over the town, but strange to say, a pipe was laid up to the top of the high hill, and a torch made, so that at night a great blaze came from the top of the hill. Seemingly then my dream had become a reality.

Mental Sun Rise.

WRITTEN BY SHELDON CLARK.

Risen! and all the world is gladdened
With the glory of His light;
By the Truth bright Hope has wakened
Out of years of night,—
Beholds the world in beauty clad,—
Everything is fair,
And man, his soul aflame, goes forth,
To love, to do, and dare!

Thus, son of sun-rise, in realms of Tho't,
In the centre of things you are,
And scintillations, from thee caught,
Reflected to the farthest star.

*An Address of Farewell and Hope
Given at the Funeral of Mrs. J. H.
Osmer, by Rev. Chas. E. Snyder,
Pastor of the First Unitarian —
Church, Franklin, Pa.*

The days and years pass on and the seasons follow each other in the unending procession of their ordained cycle. The Spring, with all the colorings of the newborn year, throbbing with subtle voices, beautiful in its young coloring of pink and white and green, leads the way in happy, careless abandon, to the music of rippling streams and soft southern breezes that blow across the star-lit valleys of April. Then comes the Summer, more buxom fulfillment of promise, more robust grown, crowned with the crown of many flowers and tinted with the color of the roses and the russet fields where grew the first fruits of the harvest. Then comes the Autumn, on whose brow there rests the crown of the empurpled oaken leaves, and in whose arms are all the fruits of the fulfillment of the promises that bloomed in the Springtime—the Eucharist time of the year, that lives in a thanksgiving song for the things that have come to pass. Then follows the dread, dreary Winter, with wailing winds and drifting snows, unending simile of the eternal tragedy of things, the year's sad mass service for the world's great sacrifice.

So pass the seasons in their inevitable round, and so pass the seasons of human life, following one after the other in the cycle of the ordained period of days.

Now, in the winter of her life, she is gone. She had known the springtime, with all its beauty and its soft, glad music, with all of the promises of subtle sweet voices that speak in a young girl's life. She had known the summer, with its fulfillments and the first fruits of the harvest ripening in her life, the fulfillment of the great promises that were in the springtime. She had known the autumn-time, when the fulness of the harvests was gathered about her, and when in her life there was that great thanksgiving song for life's fulfillments, together with the light that would oftentimes come into the eyes from the thoughts of after-days. Now she had come

into the winter, when the snows were breaking upon her head, and the burdens of the years were resting upon her shoulders, and the wailing winds from out the great wild north were beating down upon her frail body.

Nor had the summer and the autumn been all glad sunshine, for the wild, fierce storms of the July noon and the great equinoctial gales had broken about her and had left her broken and scarred and shattered of body and spirit, marked with the wildness of their anger. But though those storms in former years, in the summer and autumn of life, had broken harsh and fierce, she had persisted with that strength that is of the Divine Will, with that courage that springeth out of the Infinite, with that persistence that is of the very God-spirit of the universe.

They have told us how in the olden times there were men who were incarnations of God. But I say unto you that those who stand like mile-posts down the long corridors of time were not the only incarnations in which the spirit of God has appeared on earth, for wherever there has appeared that indomitable courage, the great will to live, the great persistence to be, the great strength that overcometh the storms that bend and break and shatter, there is incarnate the very essence of the Spirit, which is the will of God by which He worketh through the centuries.

But in those storms that beat from blackened July skies and rode with fierceness through September nights there came a new meaning to life. The old things that had satisfied in the happy days of girlhood, the old teachings that had been given her in the days of the carelessness of life, were wrecked and scattered on the shores of time. There was no comfort left in them, there was no meaning left by which she might answer the great questions that beat down to her. And so she sent her spirit out into the mysterious and inquired of the whence and the whither, inquired of the mysteries of life and death, and the great hereafter; and in the course of those inquiries there sprang up a new structure of faith not built of the teachings of the schoolmen, nor built of the dogmas of another age, but built out of the glowing, living things that came into her

own experience, beating out of the poignant experiences of her own soul, the living structure of the living faith.

Now, in the winter of her life, hath she gone. Like a tree that has stood for many years, leafless, branches broken, trunk scarred and shattered, and that on a cold, dreary winter afternoon, in a gray, snowy sunset, lies down on the hillside forever, so hath she lain down, forever.

Forever? No, no! For verily I say unto you that the soul that hath known the great luxury of the experience of motherhood can never die. The girlhood soul that has learned to throb and thrill with the sweet voices that spring out of the infinite at the beginning of motherhood; the soul that hath entered in peace and fearlessly the darkness of the hither end of the valley of pain and hath been deluged with the glory that shineth at the thither end; the soul that hath grown upon the touch of tiny hands upon the breast and the sound of lisping voices first learning to speak the beautiful word "Mother"; the soul that hath known the hopes and the joys, the disappointments and the fulfillments; the soul that hath felt the hard iron and hath awakened in the night with the great biting, poignant grief in the longing for him who lay in the mother-arm-place that is vacant now—that soul can never die. For it is shot through with the very essence by which the world lives and by which men are. It is shot through by the very spirit of God; it is alive with the spirit of Infinite Love.

And the soul that has learned the great lesson of wifehood can never die. When once it has learned to thrill at the sound of coming脚步, when once it has learned to beat at the sound of a dear one's voice, when once it has throbbed with the touch of a hand or a whisper in the dark and has learned to lean on a strong arm and a mighty heart—that soul can never die, for it is builded, I tell you, upon the very deepest things of the spirit of time. It is builded of the spirit of God Himself, the spirit of Self-sacrificing Love.

Here is the answer to the great mystery. When the physicist and the chemist can make no answer, when the historian is mute, when the time-encrusted creeds of men become but as sounding brass and

clashing cymbals, when the words of the preacher are vanity, then, from the voice of Love, sounds the answering note, clear as the silver call of a clarion horn sounding through the mountains in a springtime morning, an everlasting Aye, that through love shall a woman's spirit live, that through that infinite spirit of love that she has borne for her husband and children she has learned the lesson of life. And that soul now floats in peace upon the bosom of the great deep, which is the bosom of our God.

I know how vain a thing it is to try to find any words of solace for your grief. I know that in all the great lexicons of language there are no words that may be a balm for your aching hearts. I know that in all the homilies that have been spoken there is no healing ointment for the wounds that are in your souls this day. As one of our own poets, who had felt the iron in his heart and had known the stamp of tragedy on his spirit, wrote in the bitterness of his experience:

Your logic, my friends, is perfect;

Your moral most literally true.

But since the earth clashed on her coffin

I keep hearing that, and not you.

Console, if you will. I can bear it.

It is a well-meant alms of breath.

But not all the preaching since Adam
Has made death other than death.

And yet I would not have you forget, I would not have you thoughtless to the great fact that this, the mother soul, has not gone far away. She has not gone far out into the depths of the infinite, but has just stepped into the other room, behind the curtain that is drawn between you and her, and if there were a rent in that curtain, she would speak to you just now a word of rest and peace and assurance, speaking it out of the great love of her mother soul, out of the great love of her wifely experience, a word bidding you be of good cheer. And down the years that are to come she shall go with you.

I would not dry those tears if I might, for they are more worthy tributes than all these flowers of many colors. Money may buy the flowers, but the tears spring from the lonely heart. And yet I would not have you forget that your hearts may not be lonely, because of the presence of the

living spirit that goeth with you down the long way of life. She who was the life of your life, she who was the soul of your soul, she who was the living of your living, is with you still, working after she has rested for a day or two, to make fairer your place in our Father's house. In the love that she bore for you during all these years, in the love with which she received you in those far-off days and wound the glad arms of girlhood around you, in the love with which she watched her boys grow by her side into the fulfillment of their boyhood promises, in the love with which she welcomed the daughters that her boys brought home to take the place of the daughters whom time had not before vouchsafed her, in the love with which she greeted the grandsons, the sons of her sons,—in that love does she persist beyond the scenes of this life unto the further labor and growth.

Be of good cheer, I pray you, and let there beam the light through the tears of your grief. Be of good cheer, I pray you, that she may know that her trust is yours and that the assurance that she had, a very great hope, is your assurance too; for by your good cheer shall her faith be made the fairer, shall these after years of her life be made the stronger, shall the crown that crowns her now be kept the brighter, shall she go the more happily and the more strongly about the work she does just behind the curtain, in preparing and making pleasant the place, your places, over there.

Good bye, my friend, Good bye! Thou wast a friend to me, though I had come to know you only in the winter of your life, when the storms were breaking severely about you; but the memories of the hours

that we talked together of many things, of the deep mysteries that are, shall be like golden beads upon my rosary of life; and in years that are to come I shall sit alone and tell those beads o'er and o'er, and the golden ones shall be very dear.

Good-bye for a little while! And then we shall come to a very happy home coming, I take it, in the nearby place where you will be working and making ready, pressing on in that great courage and sublime spirit that we had learned to know. And we shall go softly and tenderly all our days, and be strong and manly and womanly, that we may be the more worthy to enter into that home coming with you, bye and bye.

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers

Between this time and that sweet time
of grace?

I'll tell thee: for thy sake, I will lay hold
Of all good aims, and consecrate to thee,
In worthy deeds, each moment that is told
While thou, beloved one, art far from me.
For thee, I will arouse my thoughts to try

All heavenward flights, all high and holy
strains;

For thy dear sake, I will walk patiently
Through these long hours, nor call their
minutes pains.

I will this weary blank of absence make
A noble task-time, and will therein strive
To follow excellence, and to o'ertake
More good than I have won since yet I
live.

So may this dark time build up in me
A thousand graces which shall thus be
thine;

So may my love and longing hallowed be,
And thy dear thought an influence divine.

For Domestic Science Department.

MRS. OLIVE S. MANTOR,

302 North A St., Arkansas City, Kansas.

Some things I have learned when housekeeping is there is nothing better than dampened newspaper over the floor when sweeping, to keep down the dust.

Another I have learned (that others

seem not to have done) is, that it pays to clean fruit jars when they are emptied. They should be *thoroughly* washed and dried, a bit of clean paper, cardboard or cloth put in each, (this takes up moisture that is liable to accumulate in the jars), fit the tops on nicely and store ready for use when needed. This is more sanitary as well as saves a lot of needless worry

and work soaking and cleaning when needed. There are many more ways of saving worry and work as well, as foodstuffs if housekeepers will cultivate thinking and the desire to be helpmeets as well as "help-eats." Not every one knows that a little hot coffee poured over grape-nuts improves the flavor, especially if used with sugar and cream.

How many will find a good substitute for meat if macaroni, cheese and tomatoes are cooked together, is worth finding out. When tired eating cooked fruit, try chopping apples fine, also some nuts, add a little lemon juice, ground celery seed, a tiny pinch of salt, some sugar and cream (sweet or sour), stir all well together and set on ice. If no ice is at hand do not mix until near meal time. Thinly sliced bananas laid around the edge of breakfast foods adds to appearance and is very palatable.

Some folk who think the "best cuts of beef none too good" for them have complimented the following and did not know they were eating from a "soup bone":

Get a soup bone with plenty of meat on the lower joints of it; cook until the meat and gluten will fall to pieces. Take it from the liquor and chop not too fine. Add enough of the liquor to moisten it well; season with salt, a tablespoon of sugar, celery (ground will do), sage or onions, to taste; mix well, and mold. Ready for use when cold. This meat is also nice mixed with chopped bread and potatoes for hash. It is a pity that humanity feels the need of meat-eating when there is such a variety of foodstuffs. "Need it for strength!" How about the most useful and enduring animals—horses, oxen and elephants? Say, "we all" are queer anyhow. Let's try to live cleaner and more just lives.

The Its: What is to Become of Them?

BY MABEL GIFFORD SHINE.

Now if there were only one *It*, the matter would be quite simple, but there are numbers of them in both the New World and the Old. Each one is confident that he is The One and all the others are deluded, and he endeavors to persuade people to accept his estimate of himself and devote their lives and fortunes—or labors, if they have no fortunes—to him and his propaganda.

One of these *Its* retires to mountain solitudes to practice for perpetual earth life. He is armed with bulky volumes of magic lore, and proceeds to test the charms. But, alas, they all fail. It has not occurred to him that if the charms worked as they claim, the originator of them would still be with us. There is one way of getting round this. "The Masters," say they, "went out of this world when they were ready;

they could have remained if they chose." What everybody knows, is, that those who should really find that they could live here indefinitely would be only too eager to prove it, and would certainly stay at least longer than anyone else was known to have done; that is, since the times of Methuselah.

Note by the Editor of Stellar Ray.

(The truth is Mathusela as a man did not live to be 900 years old, but the tribe of that name existed for over 900 years.

The tribe of Noah also retained its existence for 800 or more years, not Noah the individual.)

When an *It* finds his days are numbered he says that his work is finished here and he has had word to go on to the higher life where he is greatly needed. He delegates his work to his son. And the son, when his time comes delegates the work to his son.

Another *It*, finding himself going down and out, tells his faithful ones that he is going from their sight but will live on in the body of the one he has chosen for his

successor. Maybe this chosen one is a woman; but they must believe that he is dwelling in this body.

Perhaps the most remarkable of these egotists is Dr. John Fair New, an American. His father began the work, and finding himself unable to finish it handed it over to his son. This work is nothing less than the conversion of the whole world to Newtianism, and certainly nothing can be grander than Newtianism as set forth in a sizable book of which the present It is the author. He appears to be equal to the emergency, for he asserts that he can teach anyone how to live one thousand years, and maintains that he will live until every human being in the world is converted to Newtianism. He is not making an easy job of it by having all but a few faithful followers killed off by fire or flood or earthquake, but undertakes to save them all just as they stand. It is quite the biggest contract yet undertaken by anyone. We certainly wish him success. What a glorious place this grand world would be if he succeeded!

There are the deep-dyed Mystic Its, the Buddhist Its, and the East Indian Its of the various cults; the Occult Its, the Theosophical, the Metaphysical, the Christian Science, Divine Science, Life Science, Higher Thought Its, the Fasting Its, the Vegetarian Its, the Sexology, the Temperance, the Socialist Its, not to mention the Church Creed Its. What a great day it will be when each becomes tired of waiting for the others to be removed from the earth. If it were possible for all to be of one mind the world would be stupid and tiresome. Minds grow by contact with differing minds. We enjoy meeting with our own kind, but if all the world was of one kind there would be nothing but stagnation. Remember what took place in the Parable of the Tower of Babel, when "the whole earth was of one language and one speech." The same thing would happen today if a like condition were attained.

Moreover, we are not here to climb up into heaven, but to bring heaven down to the earth. "Thy kingdom come, on earth as it is in heaven."

Let the Its remember that every form of belief is called into existence by the minds of the people. Certain minds have reached

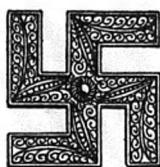
the stage of development where they become unsatisfied with the form of truth they have; they desire something different and presently it appears. No human mind is equal to the compassing of the entire earth, and all its people. We are told, not that some It is to take charge, but "The meek shall inherit the earth." Not those who seek great power and authority, but those who are teachable,—the meek. Not one, but many; the meek. All who will. We have hardly begun to come into our inheritance yet.

Be an It if you feel called, but trust the unerring law of attraction and rest in the knowledge that all that belongs to you will come to you and abide with you if—you are right minded. Be not jealous or covetous, or scheming. Be generous and liberal minded; live and let live, and bid your brother It, God-speed. The earth is large enough for all, and there is more work for each of you than you can compass. Never make the mistake of thinking that any other It's work is useless or harmful because it differs from yours. No man who is working sincerely for the good of humanity, can fail; if any are mistaken, all their labor, by the wonderful working of Infinite Law is turned to good; even "the wrath of man He maketh to praise Him." So, not only the wise and the well-meaning, but the other-minded, those with intent to harm, and those who seem to harm, are overruled for the good of those they would injure; "the wicked falls into the pit which he made, and in the net which he hid is his own foot taken." And even that is for his good, too, by his own violation of the law he gets his benefits in painful ways.

If each will recognize the other's right, all can work harmoniously. Every man is an It, a master a king; and his kingdom is within himself. It is no man's business to set himself over another, for all men are brethren, and each one is here to learn how to enter into his own kingdom and rule it wisely, and to aid others to do the same, but never to control or compel them.

Here is a beautiful picture-puzzle; each piece differs from the other, and each is necessary for the making of the picture. If one piece should insist on being the whole of it there never could be any picture. So it is with human life.

The Swastika For Success



Success Club All Seekers

February affirmation: "Prosperity 1911." This was the telepathic word sent you Jan. 15. Did you receive it? Some of you wrote us for the word to help in sending it out and we got it too late to send it and by the next month overlooked it. We beg your pardon. Please send again or remind us and we will send you the next one. Now see who can hold this thought strongly enough all of February to bring success to themselves. We are expecting great success this year, success that will mean much to every member and give you all a chance to realize your dreams.

Just at present we have become so much interested in the oil well that it is hard for us to write about anything else. When we first gave you all the opportunity to invest a dollar each, we said it was not certain. We thought that none of you would miss a dollar and might get back \$100 or more. Those who answered all wanted more, but most of you did not want to risk one little dollar, so we fear you are not very keen for success. It is probable that the stock will be worth much more when you read this, for the workmen are smelling gas and one day it was so strong they feared to have a fire near the well. The work has been slow through rock, but they believe they are more than half way to the oil now and a good flow of gas may be found any day. Success seems assured now. The manager says he has no doubt of oil being found about 2,200 feet.

Do you know T. J. Shelton? He says many fortunes are going to be made in oil here soon. Such is every indication now.

How fine it would be if every member of this Club had even five shares. If you want to come in at the eleventh hour, let us know at once and we will try to help you, but we cannot promise you at this date. It

may be too late. Enough stock only is being sold to keep the work going.

We hope those of you who have neglected to do so will begin the new year by renewing for Stellar Ray. It is important for every member of our Club to read this letter every month and keep in touch with each other, else how can you expect to be benefited by being in the Club? We want to help you all and we need your help. If you cannot send the price of a year's subscription send us a quarter for it and the rest when it comes to you. Just show you are willing to do your part. Helen Williams always required those who wrote for her success treatments to begin by sending her \$5. She said that would start them towards success. It occurred to us that those who could afford to send her \$5 a week, did not need the treatments so much as those who could not. She said they released their limitations when they sent the \$5 and gave money a chance to come to them. We have found that it does not pay to hold too tightly to even our *last* dollar. While we are wasting thoughts on it, we might be sending it out to look for more for us. When the Government wants to raise an army they send out recruiting officers to find soldiers. Suppose they kept every man in the fight and had no way to get more soldiers.

Consider this from "Dollars Want Me": "Money never does its work until, like water in a stream, it has passed under the wheel. Welcome its coming, rejoice at its going. You alone are the Power. Money has only delegated power. You direct its expression. Change your attitude toward money. It is not 'the almighty dollar.' Almighty power uses the dollar. Say to the dollar, 'I do not need you. You need me. You are of no use until my brain and hand use you. You wish to be used. You come

to me that you may be used. I do not need a dollar. *Dollars need me!* Assume this mental attitude and see what a change it makes for you. When you have changed your *aura*, dollars will be drawn and you need not think of their coming. Think only of using them."

This is true. We know it by experience. We changed our aura and sent out every dollar we could to work for us. We expect everyone to bring us many more. But if they did not, we have enjoyed them as they went. How much more pleasure money gives us when we spend it freely.

A miser may hoard every penny until he has a large fortune and dies in rags. What

good has his life been? What pleasure has he enjoyed? Would you not rather enjoy one dollar while living than to leave many thousands for heirs and lawyers to get? We had. So what is the use of money but for pleasure and comforts and helping others? Getting money is not the only success in this life. Other things count much more. Many *successful* men have died poor and happy. They made the world better for their living. Here is *success* to you all. And don't forget six little quarters will get you this magazine a year and life membership in the Swastika Success Club, Manassas, Va.

Books and Periodicals

MISCELLANEOUS REVIEW

Stellar Palmistry.

1629 Lexington Ave.,
New York, N. Y., Dec. 15, 1910.
Science and Key of Life Series—Vol VII.

"Blessed is he that keepeth the sayings of the prophecy of this book."—Rev. xxii; 2-7.

Dear Brother Hodges:

In Volume VII. of the Science and Key of Life series, which will be welcomed by all students of the occult, there are so many interesting subjects discussed that it is only by careful perusal of the book itself that the delightful entertainment and mental improvement can be properly enjoyed.

To all those interested in the study of humanity this book will prove instructive and valuable both from the scientific and occult viewpoint.

The first part of this remarkable volume treats of such varied subjects as Sunspots, The Sun's Retrograde Movement in the Signs, The Formation of Continents, Vibration, Bible History, Reincarnation, Free Will, The Seven Planes, Astral Envelopes, and other matters too numerous to quote here. In Part II there are seven chapters

devoted to Stellar Palmistry, which subject is too much neglected by astrologers for the law is, "As in the hand so in the chart; as in the chart so in the hand," and many students of Stellar Palmistry are able to ascertain facts in a few moments which it takes the scientific astrologer some hours of careful study to be sure about. I heartily recommend students of astrology to devote some time to the mastery of the Stellar Palmistry as carefully explained in this very original volume.

Fraternally yours,
A. Z. STEVENSON, D. A.,
Secretary National Astrological Society of
the United States.

"The Joyous Birth"

BY URSLA N. GESTERFELD.

Is just off the press. Being neatly bound, boxed and printed, it makes a beautiful gift book and will prove a valuable addition to any home library, because it gratified a universal curiosity and desire to

know the truth, and is written in a conversational style that attracts the reader.

The subject matter is a wonderfully clear exposition of the author's comforting and logical views of Life and Death. Thinkers will be fed with new ideas and readers will have a keen relish for its calm sympathetic style. It should have a large sale, and take its place with popular books like Drummond's Natural Law in the Spiritual World.

Price \$1.00. Sold by Purdy Publishing Co., 40 Randolph street, Chicago.

"A Mental Method of Beauty Culture."

BY A BEAUTY CULTURIST.

It is claimed for this book that it is the only thing of its kind in print, though in accord with the present period of psychological study. Possibly it may be said that this Method is a new discovery. At least, the subject of Beauty Culture has never before been treated so uniquely, and yet so effectively. The author worked for years over the idea before he reached a position where he felt that he could speak with authority. The mental principle has the most sovereign power to effect results. Contents: Introduction. The Mental Principle of Beauty. The Psychology of Beauty. The Dynamic Aesthetic Consciousness. Beautifying the Face. Beautifying the Form. Conclusion.

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From the Introduction.

This is not a method of beauty culture that gives mere superficial directions how to look like a pretty doll, though it has sufficiently dwelt on minor details, but how to harness that absolute principle of beauty which lies deep in the mental life, causing it to infuse, illuminate and vibrate the entire personality with an elegant and divine beauty of which even the gods approve.

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A book that should appeal especially to New Thought people.

Science, the Key of Life, by Alvidas.

J. C. F. GRUMBINE.

The student of Astro-science, which broadly speaking is but another name for the mathematical formulae of life, by which supreme order, intelligence, wisdom and justice are maintained in the universe, is never surprised by the ever new and fresh revelations of wisdom from the busy adepts, both incarnate and excarnate. And yet it is doubtful whether in any popular work on the subject so much solid, helpful and wise teaching has been put in so simple a form as that contained in Science and Key of Life by Alvidas.

Aside from the enormous outlay of money to publish them, for they are beautifully bound and illustrated, the contents are surprisingly luminous. Much work on astrology omits the spiritual part, the part which is so essential to an understanding of its claims, and is lacking in esotericism, a quality which indeed affords the reader the key to the astrological mysteries. But here the subject matter is both technical and philosophical, with emphasis on the spiritual and the esoteric, which makes the books revelations of master minds who know and understand the facts of life and can vouch for the principles which they enunciate.

Whoever is wrestling with the much misunderstood words, fate and destiny, karma and retribution, and who think that God inflicts upon us certain rewards and punishments, will here have their eyes opened perhaps for the first time, and learn that justice is tempered with mercy and that a vindictive God is impossible in a universe governed by immutable and omniscient law, and realize that he is after all the arbiter of his fate; that while he can submit gracefully to past errors or mistakes of judgment or life, he also can change the direction or order of his life by wise

thinking and noble living, thus making a karma which is peaceful and which lessens the friction and stress of life, while offering compensation for righteousness.

God's laws are eminently just and wise. I cannot begin to explain all that the student will receive by a patient study of each volume, such wise counsel as to appreciate what Mr. Hodges has done in placing these books in the hands of the reader. They contain gold nuggets from the mines of truth, which will give one the imperishable wisdom, which serves one well in this life and the life to come.

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ment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the Spiritual Order of the White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves with both the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. All sincere students of the psychic realm will do well to read and study this excellent volume."

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The Difference Between Morphine and Codeine and Heroin.

A short time ago the Board of Health of the city of New York, promulgated an ordinance providing that "No cocaine or salt of cocaine, and no morphine or salt of morphine, either alone or in combination with other substances, shall be sold at retail by any person in the city of New York, except upon the prescription of a physician." Immediately every druggist in the city stopped the sale of all preparations containing any derivative of opium and raised such a furor, that the Acting Commissioner of the Board of Health felt called upon to explain what every druggist ought to have known, viz.: that "Heroin and Codeine are not salts of morphine, and therefore are not included in the proscribed list."

In order to make this matter perfectly clear, the following on the subject of opium is submitted for the information of the many who have been laboring under the misapprehension that Codeine and Heroin are salts of opium or of morphine.

Opium, besides wax, fat, glucose, gum, pectin, resin, etc., contains about 20 alkaloids, among them being Morphine, Codeine, Thebaïne, Narceïne, Papaverine, Pseudo-morphine, Narcotine, etc., all occurring in varying amounts according to the grade of opium. While Morphine is an analgesic, it does not follow that Thebaïne is an analgesic simply because it is also derived from opium. One might equally as well say that Acetanilid and Diamond Dyes have similar therapeutic effects, because both are derived from coal tar. Heroin, as is well known to every druggist, is a synthetic preparation and is not an alkaloid of opium. There are no salts of opium; there are active principles or alkaloids from which, by the addition of acids, salts are formed, which become, not salts of opium, but salts of morphine, salts of codeine, etc. All chemists know this and all druggists probably know it, but fear of transgressing the law, made the New York druggists take a position contrary to that which their knowledge of chemistry would indicate to be the correct one. Codeine and Heroin are not salts, either of opium or of morphine, the one being an active principle, and the other a synthetic compound. Furthermore, Morphine and Codeine have widely different properties; Codeine being entirely devoid of the evil effects of Morphine, not locking up the secretions or causing constipation; and the Codeine habit is a thing unknown in medical literature. In fact, all authorities agree that Codeine does not create habit.

From all the above we glean the following facts:

- Opium and derivatives of Opium, except Morphine and its salts are not in the proscribed list under the Regulation of the New York Board of Health.

- Codeine and Heroin are not salts of Opium.

- Codeine and Heroin are not salts of Morphine.

—Apothecary and New England Druggist, Oct., 1910.

Men and Money.

A perfectly healthy man is never harassed about money,—he is too filled with Life. His temper is never ruffled, nor is his spirit ever lowered. His health is never a consideration to him, simply because he is Alive.

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